A SERMON OF REPENTANCE,

Preached by that worthy Martyr, Master IOHN BRADFORD,

Who ſuffered in Smith-field Anno Domini 1555.

MAT. 4. 17.

Amend your liues, for the Kingdome of Heauen is at hand.

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A SERMON OF REPENTANCE.

A FRVITFVLL Sermon of Repentance, made by the constant Martyr of Christ Master IOHN BRADFORD.

1553.

MAT. 4. 17.

Amend your liues, for the Kingdome of Heauen is at hand.

THe life wee haue at this present, is the gift of God, in whom we liue, moue, and are; and therefore he is called Iehoua. For the which life, as wee should bee thankfull, so may wee not in any wise vse it after our corrupt fantasies; but to the end for which it is giuen and lent

vs, that is, to set forth Gods praise and glory, by repentance, conuersion, and obedience, to his good will and holy lawes; whereunto his long suffering doth (as it were) euen draw vs, if our hearts by impenitency were not hardned. And therefore our life in the Scripture is called a walking: for that as the body daily draweth more and more nere his end, that is, to the earth: euen so our soules draw daily more and more nere vnto death, that is, saluation or damnation, heauen or hell.

Of which thing, in that we are most careless and very fooles, (for we alas, are the same to day we were yesterday, and not better or nerer to God, but rather nerer to hell, Satan and perdition: being couetous, idle, carnall, secure, negligent, proud, &c.) I thinke my labour cannot be better bestowed then with the Baptist, Christ Iesus, and his Apostles, to harpe on this string, which of all other is most necessary, and that in these daies most sperially. What string is that saith one? Forsoth, brother, the string of Repentance, the which Christ our Sauiour did vse, first in his Ministery; and as

his

his Minister at this present, I will vse vnto you all: Repent, for the Kingdome of Heauen is at hand. Mat. 4. 17.

This sentence thus pronounced and preached by our Sauiour Iesus Christ, as it doth command vs to repent, so to the [illegible] of the same, it sheweth vs a sufficient cause to stir vs vp thereunto, namely, for that The Kingdome of Heauen (which is a Kingdome of all ioy, peace, riches, power and pleasure) is at hand, to all such as do so, that is, as do repent. So that the meaning hereof is, as though our Sauiour might thus speake presently: Sirs, for that I see you all walking the wrong way, euen to Satan, and vnto hell fire, by following the Kingdome of Satan, which now is coloured vnder the vaine pleasures of this life, and foolishnesse of the flesh, most subtilly, to your vtter vndoing and destruction: behold, and marke well what I say vnto you: The Kingdome of Heauen, that is, an other manner of ioy and felicity, honour and riches, power and pleasure, then you now perceiue or enioy, is euen at hand and at our backs: and if you will turne againe, that is, repent you, you shall most

truly and pleasantly feele, see, and inherit it. Turne againe therefore, I say; that is, Repent, for this ioy I speake of, euen The Kingdome of Heauen is at hand.

Here we may note, first the corruption of our nature, in that to this commandement, Repent you, hee addeth a cause, For the Kingdome of Heauen is at hand: For by reason of the corruption and frowardnes of our nature, God vnto all his Commandements commonly either addeth some promise to prouoke vs to obedience, or else some such sufficient cause, as cannot but tickle vs vp to hearty laboring for the doing of the same: as here to the commandement of doing penance, hee addeth this reason or cause, saying: For the Kingdome of Heauen is at hand.

Againe, in that hee ioyneth to the Commandement the cause, saying, For the Kingdome of Heauen is at hand: wee may learne that of the Kingdome of Heauen, none (to whom the ministery of preaching doth appertaine) can be partaker, but such as repent and do penance. Therefore, dearely beloued, if you regard the Kingdome of heauen, in

that

that you cannot enter therein, except you repent: I beſeech you all of euery eſtate, as you deſire your owne peace of conſcience, to repent and doe penance. The which thing that ye may doe, I will endeuour my beſt now to helpe you, by Gods grace.

But firſt, becauſe we cannot well tell what Repentance is, through ignorance, and for lacke of knowledge, and falſe teaching: I will (to beginne withall) ſhew you what Repentance is. Repentance or penance is no Engliſh word, but we borrow it of the Latiniſts, to whom Penance is a fore-thinking in Engliſh, in Greeke a being wiſe afterwards: in Hebrew a conuerſion or turning; the which conuerſion or turning, in that it cannot be true and hearty, vnto God eſpecially, without ſome good hope or truſt of pardon, for that which is already done and paſt: I may well in this ſort define it; namely, that penance is a ſorrowing or forethinking for our ſins paſt, an earneſt purpoſe to amend, or turning to God with a truſt of pardon.

This definition may be diuided into three parts: firſt, a ſorrowing for our ſins:

Secondly, a truſt of pardon, which otherwiſe may bée called, a perſwaſion of Gods mercy, by the merits of Chriſt, for the forgiueneſſe of our ſins: And thirdly, a purpoſe to amend, or conuerſion to a new life. The which third, or laſt part, cannot be called properly a part, for it is but an effect of penance, as towards the end yee ſhall ſée, by Gods grace. But leſt ſuch as ſéeke for occaſion to ſpeake euill, ſhould haue any occaſion though they tarry not out the end of the ſermon, I therefore diuide Penance into the thrée aforeſaid parts:

1. Of ſorrowing for our ſinne.
2. Of good hope, or truſt of pardon.
3. Of a new life.

Thus you may ſée what penance is: a ſorrowing for ſinne, a purpoſe to amend, with a good hope or truſt of pardon.

This penance not only differeth from that which men commonly haue taken to be penance, in ſaying and doing our enioyned Lady Pſalters, ſeuen Pſalmes, Faſtings, Pilgrimages, Almeſdéeds, and ſuch like things; but alſo from that which the more learned haue declared to conſiſt of thrée parts: namely, Contrition,

trition, Confession, and Satisfaction.

Contrition, they call a iust and a full sorrow for their sinne. For this word, iust and full, is one of the differences, betweene Contrition and Attrition.

Confession, they call a numbring of all their sinnes in the eare of their ghostly Father: for as (say they) a Iudge cannot absolue without knowledge of the cause or matter; so cannot the priest or ghostly father absolue from other sinnes, then those which he doth heare.

Satisfaction, they call amends making vnto God for their sinnes, by their vndue workes, *Opera indebita*, Workes more then they need to doe, as they terme them. This is their penance which they preach, write, and allow: But how true this stuffe is, how it is to be allowed, taught, preached and written, let vs a little consider. If a man repent not vntill he haue a iust and full sorrowing for his sins (dearely beloued) when shall he repent? For in as much as hell fire, and the punishment of the deuils, is a iust punishment for sinne: In as much as in all sin, there is a contempt of God, which is all goodnes, and therefore there is a desert of

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all himselfe: Alas, who can beare or feele this full sorrow, this full sorrow for our sinnes, this their contrition, which they doe so discerne from their attrition? Shall not man by this doctrine, rather despaire, then come by Repentance? If a man repent not vntill he haue made confession of all his sinnes in the eare of his ghostly father: if a man cannot haue absolution of his sinnes, vntill his sinnes bee told by tale and number in the Priests eare: in that (as Dauid saith) none can vnderstand, much lesse then vtter all his sinnes: *Delicta quis intelligit?* Who can vnderstand his sinnes? In that Psal. 40, 12. Dauid of himselfe complaineth elsewhere how that his sinnes are ouerflowed his head, and as a heauy burthen do oppresse him; Alas, shall not a man by this doctrine, be vtterly driuen from repentance? Though they haue gone about, something to make a plaister for their sores of confession or attrition, to asswage this stuffe; bidding a man to hope well of his contrition, though it be not so full as is required; and of his confession, though he haue not numbred all his sinnes, if so bee that hee doe so much as in him lieth:

dearely

dearely beloued, in that there is none, but he is guilty herein (for who doth as much as hée may:) thinke yée that this plaister is not like salt to sore eies? Yes undoubtedly, when they haue done all they can for the appeasing of consciences in these points, this is the summe, that we yet should hope well: but yet so hope, that wee must stand in a mammering and doubting whether our sins bee forgiuen. For to beléeue *Remissionem peccatorum*, that is, To be certaine of forgiuenesse of sinnes, as our Créede teacheth vs, they count it a presumption. O abomination, and that not onely herein, but in all their penance as they paint it!

As concerning satisfaction, by their *Opera indebita*, Vndue Workes, that is, by such workes as they need not to doe, but of their owne voluntarinesse and wilfulnesse, (wilfulnesse indeed:) who seeth not monstrous abomination, blasphemy, and euen open fighting against God? For if satisfaction can be done by man, then Christ died in vaine for him that so satisfieth, and so reigneth he in vaine; so is he a Bishop and a Priest in vaine. Gods law requireth loue to God with all

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Deut.6.2. Mat.22. Mar.10. Luke 10. 1 Ioh.3.16. our heart, ſoule, power, might & ſtrength: ſo that there is nothing can bee done to Godward, which is not contained in this Commandement: nothing can bee done, ouer and aboue this. Againe, Chriſt requireth to manward, That wee ſhould loue one another as hee loued vs. And thinke you, Beloued, that we can do any thing toward our neighbour, which is not herein compriſed?

Yea, let them tell mee, when they doe any thing ſo in the loue of God, and their Neighbour, but that they had need to Mat. 6. 12. cry, *Remitte nobis debita noſtra*, Forgiue vs our ſinnes. So farre are wee off from ſa- Luke 17. tiſfying. Doth not Chriſt ſay, When you haue done all things that I haue commanded you, ſay, that you be but vnprofi- Apoc.22. table ſeruants? But nothing to my word, Deut.4.1. ſaith GOD. Yes, workes of ſupererogation, (yea, ſuperabomination) ſay they. Whatſoeuer things are true (ſaith the A- Phil 4 poſtle Saint Paul) whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, or if there bee any praiſe; haue you them in

your

your minde and doe them, and the God of Peace shall bee with you. Beloued, this lesson well regarded, would pull vs from popish Satisfactory workes, which doe deface Christs treasures and Satisfaction.

In Heauen and in Earth was there none found that could satisfie Gods anger for our sinnes, or get heauen for man, but only the Son of God Iesus Christ, the Lion of the tribe of Iuda: who by his bloud hath wrought the worke of Satisfaction; and he only is worthy of all honour, glory, and praise; for he hath opened the booke with the seuen seales. Reuel. 5.

Dearely beloued, therefore abhor this abomination, euen to thinke that there is any other satisfaction to Godward for sinne, then Christs bloud onely: Blasphemy it is, and that horrible, to thinke otherwise. The bloud of Christ purifieth (saith Saint Iohn) from all sinne. 1 Iohn 1. And therefore hee is called the Lambe slaine from the beginning of the world, because there was neuer sinne forgiuen of God, nor shall bee from the beginning, vntill the end of the world, but onely through Christs death: Prate the Pope and his Prelates as please them, with their par- Reuel. 13.

dons,

dons, Purgatorie, Purgations, Placeboes, Trentals, Diriges, workes of Supererogation, Superabomination, &c.

Esa. 43.25. I am he (saith the Lord) which putteth away thine offences, and that for my owne sake, and will no more remember thine iniquities. Put me in remembrance (for we will reason together) and tell me what thou hast for thee, to make thee righteous. Thy first Father offended sore, &c. And thus writeth S. Iohn, If any

1 Iohn 2. man sinne, we haue an Aduocate (saith he) with the Father, euen Iesus Christ the righteous, and he is the propitiation, or satisfaction for our sinnes.

As in the fourth Chapter hee saith;

1 Ioh. 4.10. That God hath sent his Sonne to bee a propitiation or satisfaction for our sinnes: According to that which Paul writeth,

Heb. 2. where he calleth Christ a mercifull and faithfull Priest, to purge the peoples sins. So that blinde Buzzards, and peruerse Papists they be, which yet will prate, our merits or workes to satisfie for our sinnes, in part or in whole, before Baptisme, or after.

For to omit the testimonies I brought out of Iohn and Paul, which the blinde can-

cannot but see: I pray you remember the Text out of Esay, which euen now I rehearsed, being spoken to such as were then the people of God, and had beene a long time, but yet were fallen into grieuous sinnes, after their adoption into the number of Gods children. It is for mine owne sake (saith God) that I put away thy sinnes. Where is your parting of the stake now? If it be for Gods owne sake, if Christ be the propitiation: then recant, except you will become Idolators, making your workes God and Christ. Say as Dauid teacheth: Not to vs Lord, not to vs, but to thy name be the glory. Esa. 43.25. & 44.22. Psal. 115.

And it is to bee noted, that God doth cast in their teeth, euen the sinne of their first father, lest they should thinke that yet, perchance, for the righteousnesse and goodnesse of their good fathers, their sins might be the sooner pardoned, and so God accept their workes.

If they had taken satisfaction for that which is done to the Congregation publikely, by some notable punishment, as in the Primitiue Church was vsed to open offenders, sparkles whereof, and some traces yet remaine, when such as haue

sinned in adultery, goe about the Church with a Taper in their Shirts: or if they had made Satisfaction for restitution to manward, of such goods as wrongfully are gotten, the which true penance cannot be without: or if by Satisfaction, they had meant a new life, to make amends to the Congregation thereby, as by their euill life they did offend the Congregation; in which sense the Apostle seemeth to take that which he writeth in 2. Cor. 7. where the old Interpreter calleth *Apologian* Satisfaction, which rather signifieth a defence or answering againe. If, I say, they had taken Satisfaction any of these waies, then they had done well, so that the Satisfaction to God had beene left all only to Christ.

Againe, If they had made confession, either for that which is to God priuatly, or for that which is to the Congregation publikely, either for that which is a free consultation with some one learned in Gods Woke, and appointed thereunto, as first it was vsed, and I wish were now vsed amongst vs, either for that which is a reconciliation of one to another, it had beene something: yea, if they had

had made it for faith, because it is a true demonstration of faith, as in Paul we may see, when he calleth Christ the Captaine of our Confession, that is, of our faith (and so Confessors were called in the Primitiue Church) such as manfully did witnesse their faith with the perill of their liues: if, I say, they had taken it thus, then had they taken it right well. Heb. 12.

And so Contrition, if they had left out their subtill distinction, betweene it and Attrition, by this word iust or full, making it a hearty sorrow for their sinnes, then would we neuer haue cryed out against them therefore. For we say penance hath three parts; Contrition, if you vnderstand it for a hearty sorrowing for sin; Confession, if you vnderstand it for faith, of free pardon in Gods mercy, by Iesus Christ; and Satisfaction, if you vnderstand it not to Goowards (for that onely to Christ must be left alone) but to manward in restitution of goods wrongfully or fraudulently gotten, of name hindred by our slanders, and in newnesse of life: although, as I said before, and anon will shew more plainly, by Gods grace, that this last is no part of penance

indéed, but a plaine effect or fruit of true penance.

I might here bring in examples of their penance, how perilous it is to be embraced: but let the example of their graund Syre Iudas serue, in whom we sée all the parts of their penance, as they describe it, and yet notwithstanding he was damned. He was sorry enough, as the effect shewed: he had their contrition fully, out of the which hée confessed his fault, saying: I haue betraied the innocent bloud: and thereunto hée made satisfaction, restoring the money hée had receiued. But yet all was but losse, he hanged vp himselfe, his bowels burst out, and he remained a child of perdition for euer. I would wish that this example of Iudas in whom ye sée the parts of their penance, contrition, confession and satisfaction, would moue them to penance, and to describe it a little better, making hope or trust of Gods free mercy a perce thereof, or else with Iudas they will marre all.

Mat. 27.

Perchance these words, contrition confession, and satisfaction, were vsed as I haue expounded them at the first. But in that we sée so much danger and hurt by vsing

ſing them without Expoſitions; either let vs ioyne to them open Expoſitions alwaies, or elſe let vs not vſe them at all, but ſay as I write, that penance is a hearty ſorrow for our ſinnes, a good hope or truſt of pardon through Chriſt, which is not without an earneſt purpoſe to amend, or a new life. This penance is the thing, whereto all the Scripture calleth vs. This penance do I now call you all vnto: this muſt bee continually in vs, and not for a Lent ſeaſon, as wee haue thought: this muſt increaſe dayly more and more in vs: without this we cannot be ſaued.

Search therefore your hearts all, all ſwearers, blaſphemers, liers, flatterers, lewd or idle talkers, ieſters, bribers, couetous perſons, drunkards, gluttons, whoremongers, theeues, murtherers, ſlanderers, idle liuers, negligent in their vocation, &c. All ſuch and all other that lament not their ſinnes, as hope not in Gods mercy for pardon, and purpoſe not heartily to amend, to leaue their ſwearing, drunkennes, whoredome, couetouſneſſe, idleneſſe, &c. All ſuch, I ſay, ſhall not or cannot enter into Gods King-

dome, but hell fire is prepared for them, wéping and gnashing of téeth: whereunto alas, I feare me, very many will néeds goe, in that very many will bée as they haue béene; let vs euen to the wearing of our tongue to the stumps, preach and pray neuer so much to the contrary, and that euen in the bowels of Iesus Christ: as now I beseech you all, all, and euery mothers child, to repent and lament your sin, to trust in Gods mercy, and to amend your liues.

Now me thinkes, yée are somewhat astonied: whereby I gather, that presently you desire this Repentance, that is, this sorrow, good hope, and newnesse of life. The which that yee may the rather attaine, and get to your comforts, as I haue gone about to be a meane to stirre vp in you (by Gods grace) this desire of Repentance, so through the same grace of God, will I goe about now to shew you how you may haue your desire in this behalfe.

And first concerning this part, namely, sorrow for our sinnes, and hearty lamenting for the same: For this, if you desire the hauing of it, you must beware, that you

you thinke not, that of your selues, or of your owne frée will, by any meanes you can get it. You may easily deceiue your selues, and mocke your selues, thinking more of your selues then is seemely. All good things, and not pieces of good things, but all good things, saith Saint Iames, come from God the Father of light. If therefore penance be good (as it is good) then the parts of it bée good. From GOD therefore doe they come, and not of our frée will. It is the Lord that mortifieth, that bringeth downe, that humbleth, saith the Scripture in sundrie places: After thou hadst stricken my thigh (saith Ieremy) I was ashamed. Loe he saith, After thou haddest stricken me: and therefore prayeth he euen in the last words almost, he writeth, Turne vs, O Lord, and we shall be turned. The which thing Dauid vsed very often. Iam.1. 1 Sam.2. Ierem.31. Lam.5.

Wherefore first of all, if thou wouldest haue this part of penance, as for the whole, because it is Gods gift, so for this part goe thou vnto God, and make some little prayer, as thou canst vnto his mercy for the same, in this or like sort. 1 Acts 22. 2 Tim.2.

MErciſull Father of our Sauiour Ieſus Chriſt, becauſe I haue ſinned and done wickedly; yet through thy goodnes, haue receiued a deſire of repentance, wherto this thy long ſufferance doth draw my hard heart: I beſeech thee, for thy mercies ſake in Chriſt, to worke the ſame repentance in me; and by thy Spirit, Power, and Grace, ſo to humble, mortifie, and feare my conſcience for my ſinnes, to ſaluation, that in thy good time thou maiſt comfort and quicken me againe through Ieſus Chriſt thy dearely beloued Sonne. Amen.

After this ſort, I ſay, or otherwiſe, as thou thinkeſt good, if thou wilt haue this firſt part, Contrition or ſorrow for thy ſinnes, doe thou begge it of God through Chriſt. And when thou haſt aſked it, as I haue laboured to driue thée from truſting in thy ſelfe; ſo now I goe about to moue thée from flattering of thy ſelfe, from ſluggiſhneſſe, and negligence, to bée diligent to vſe theſe meanes following. Vnto prayer, which I would thou ſhouldeſt firſt vſe as thou canſt; ſecondly, get thée Gods Law as a glaſſe to wot in: for

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in it, & by it, commeth the true knowledge of ſinne, without which knowledge there can be no ſorrow. For how can a man ſorrow for his ſins, which knoweth not his ſins? As when a man is ſicke, the firſt ſtep to health, is to know his ſickneſſe: ſo to ſaluation the firſt ſtep, is to know thy damnation due for thy many ſinnes.

The Law of God therefore muſt bee gotten, and carefully loked in; we muſt loke in it ſpiritually, and not corporally, or carnally, as the outward word or letter doth declare and vtter: and ſo our Sauiour teacheth vs in Matthew, expounding the ſixt and ſeuenth Commandements, not onely after the outward deed, but alſo after the heart, making there the anger of the heart a kind of murther; luſting after another mans wife a kind of adultery.

And this is one of the differences betweene Gods Law, and mans law; that of this (mans law I meane) I am not condemnable, ſo long as I obſerue outwardly the ſame. But Gods Law goeth to the rot and to the heart, condemning me for the inward motion, although outwardly I liue moſt holily.

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As for example: If I kill no man, though in my heart I hate, mans law condemneth me not: but otherwise doth Gods Law. And why? for it seeth the rot whence the euill doth spring. If hatred were taken out of the heart, then loftinesse in lookes, detraction in tongue, and murther by hand, could neuer ensue. If lusting were out of the heart, curiosity in countenance, wantonnesse in words, lothsome boldnes in body would not appeare.

In that therefore this outward euill springs out of the inward corruption: seeing Gods Law also is a Law of liberty, as saith Saint Iames; and spirituall, as saith Saint Paul; perfectly and spiritually it is to bee vnderstood, if we will truly come to the knowledge of our sins. For of this inward corruption, reason knoweth little or nothing. I had not knowne (saith Paul) that lusting (which to reason, and to them which are guided only by reason, is thought but a trifle:) I had not knowne, saith he, this lusting to haue beene sinne, if the Law had not said, *Non concupisces*, Thou shalt not lust.

Iam. 2.
Rom. 7.

To the knowledge therefore of our sin (with-

(without which we cannot repent, or be ſorry for our ſinne) let vs ſecondly get vs Gods Law, as a glaſſe to looke in: and that not onely literally, outwardly, or partly; but alſo ſpiritually, inwardly and throughly. Let vs conſider the heart, and ſo ſhall wée ſée the foule ſpots wée are ſtained withall, at leaſt inwardly, whereby we the rather may be moued to hearty ſorrow and ſighing. For as Saint Auguſtine ſaith, it is a glaſſe that feareth no body, but euen looke what a one thou art, ſo it painteth thée out.

In the Law, wée ſée it is a foule ſpot, not to loue the Lord our God, with all (I ſay) our heart, ſoule, power, might and ſtrength, and that continually.

In the Law it is a foule ſpot, not only to make to our ſelues any grauen Image or ſimilitude, to bow thereto, &c. but alſo, not to frame our ſelues wholly after the Image whereto wée are made, not to bow to it nor worſhip it.

In the Law wée ſée it that it is a foule ſpot, not onely to take Gods name in vaine, but alſo not earneſtly, heartily, and euen continually to call vpon his name onely, to giue thankes vnto him only,

only, to beleeue, to publish, and liue in his holy Word.

In Gods Law, we see it is a foule spot to our soules, not only to bee an open prophaner of the Sabbath day, but also not to rest from our owne words and workes, that the Lord might both speake and worke in vs and by vs; not to heare his holy Word, not to communicate in his Sacraments, not to giue occasion to others to holines, by our example in godly workes, and reuerent esteeming of the Ministery of his Word.

In Gods Law, we see it a foule spot to our souls, not only to be an open disobeyer of our parents, magistrates, masters, and such as be in any authority ouer vs, but also not to honour such euen in our hearts, not to giue thankes to God for them, not to pray for them, to aide, to helpe or releeue them, to beare with their infirmities, &c.

In Gods Law, we see it is a foule spot in our soules, not only to bee a manqueller in hatred, malice, proud lookes, brags, back-biting, railing, or bodily slaughter: but also not to loue our neighbours, yea, our enemies, euen in our hearts, and to

declare

declare the same in all our gestures, words and works.

In Gods Law, we see it a foule spot to our soules, not onely to be a whoremonger in lusting in our hearts, in wanton looking, in vncleane and wanton talking, in actuall doing vnhonestly with our neighbours wife, daughter, seruant, &c. but also not to be chaste, sober, temperate in heart, lookes, tongue, apparell, deeds, and to helpe others thereunto accordingly, &c.

In Gods Law, we see it is a foule spot to our soules, not only in heart to couet, in looke or word to flatter, lye, colour, &c. in deed to take away any thing that pertaineth to another: but also in heart, countenance, word and deed, not to keepe, saue and defend that which pertaineth to thy neighbour, as thou wouldest thine owne.

In Gods Law, we may see it a foule spot, not only to lie and beare false witnesse against any man; but also, not to haue as great a care ouer thy neighbours name, as ouer thine owne.

Sinne in Gods Law it is we may see, and a foule spot, not only to consent

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to euill luſt, or carnall deſires, but euen the very naturall or carnall luſts and deſires themſelues (for ſo I may call them, nature it ſelfe being now ſo corrupted) are ſinne, and ſelfe loue, and many ſuch like. By reaſon whereof, I thinke there is none that loketh well therein, but though he be blameleſſe to the world, and faire to the ſhew; yet certainly, inwardly his face is foule arraied, and ſo ſhamefull, ſaucy, mangy, pockey, and ſcabbed, that he cannot but be ſorry at the contemplation thereof, and that ſo much the more, by how much he continueth to loke in this glaſſe accordingly.

And thus much concerning the ſecond meane, to the ſtirring vp of ſorrow for our ſinne, that next vnto prayer we ſhould loke in Gods Law ſpiritually. The which loking, if we vſe with prayer, as I ſaid, let vs not doubt, but at the length Gods Spirit will worke as now to ſuch as beleeue; for to the vnbeleeuers all is in vaine, (their eye is ſtarke blind, they can ſee nothing) to ſuch as beleeue, I ſay, I truſt ſomething is done euen already. But if neither by prayer, nor by diligent loking into Gods Law ſpiritually,

ally, as yet thy hard vnbeléeuing heart féeleth no ſorrow, nor lamenting for thy ſinne; Thirdly, looke vp to the tag tied to God Law: for to his Law there is a tag tied, that is, a penalty, and that no ſmall one, but ſuch a one, as cannot but make vs to caſt our curriſh tailes betweene our legs, if we beléeue it; for all is in vaine, if wee bée faithleſſe, not to beléeue before we féele. 3

This Tag, is Gods Malediction or curſe: *Maledictus omnis* (ſaith it) *qui non permanet in omnibus quæ ſcripta ſunt in libro legis, vt faciat ea.* Loe curſed (ſaith he) is all, no exception, all, ſaith God, which continueth not in all things (for he that is guilty of one, is guilty of the whole, ſaith S. Iames) in all things therefore (ſaith the holy Ghoſt) which are written in the booke of the lawes to doe them. Ye ſaith not, to heare them, to talke of them, to diſpute of them, but, to doe them. Deut. 25. Gal. 3.

Who is he now that doth theſe? *Rara Auis*, few ſuch Birds; yea, none at all. For all are gone out of the way, though not outwardly by word or déed, yet inwardly at the leaſt by default, and wanting Pſal. 14. Rom. 3.

ting of that which is required: so that a Child of one nights age is not pure, but (by reason of birth-sinne) in danger of Gods Malediction: then much more we, which (alas) haue drunken in iniquity, as it were water, as Iob saith: But yet we quake not.

Tell me now, good Brother, why doe you so lightly consider Gods curse, that for your sinnes past you are so careless, as though you had made a Couenant with death and damnation, as the wicked did in Esayes time? What is Gods curse? At the Popes curse with Booke, Bell and Candle, O! how trembled we which heard it, although the same was not directed vnto vs, but vnto others? For this Gods curse, which is incomparable, more fell and importable, and is directed to vs, yea, hanging ouer vs all by reason of our sinnes, alas, how careless are we? O faithless hard hearts! O Iezabels ghests, rocked and laid a sleepe in her bed! O wicked wretches, which being come into the depth of sinne doe contemne the same! O sorrowlesse sinners, and shameless shrinking harlots!

Is not the anger of a King death? and is the anger of the King of all Kings a matter to be so lightly regarded as we doe regard it, which for our sinnes are so retchlesse, that we doe slug and slæpe it out? As ware melteth away at the heat of the fire (saith Dauid) so do the wicked perish at the face or countenance of the Lord. Psal. 68.

If, dearely beloued, his face be so terrible and intolerable for sinners, and the wicked: what thinke we his hand is? At the face and appearing of Gods anger, the earth trembleth: but we earth, yea, stones, iron, flints, tremble nothing at all. If we will not tremble in hearing, woe vnto vs, for then shall we be crashed to pœces in fœling. If a Lion roare, the beasts quake: but we are worse than beasts, which quake nothing at the roaring of the Lion, I meane the Lord of Hosts. And why? because the curse of God, hardnesse of heart, is already fallen vpon vs, or else we could not but lament and tremble for our sinnes: If not for the shame and foulenesse thereof, yet, at the least, for the Malediction and curse of God, which hangeth ouer vs for our sins.

Lord be mercifull vnto vs for thy Christs sake, and spare vs, in thine anger remember thy mercy towards vs, Amen.

And thus much for the third thing to the moving of vs to sorow for our sinnes: that is, for the tagge tyed to Gods Law, I meane, for the Malediction and curse of God. But if our hearts be so hard, that through these, we yet feele no hearty sorrow for our sinnes: let vs fourthly set before vs examples past and present, old and new; whereby the holy Spirit may be effectuall, to worke in his time this work of sorrowing for our sinne. 4

Looke vpon Gods anger for sinne in Adam and Eue, for eating a peece of an Apple. Were not they, the dearest creatures of GOD, cast out of Paradice? Were not they subiect to mortality, trauaile, labour? &c. Was not the earth accursed for their sinnes? Doe not we all, men in labour, women in trauelling with childe, and all in death, mortality and misery, euen in this life feele the same? And was God so angry for their sinne, and hee being the same God, will he say nothing to vs for ours (alas) more Gen. 3.

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horrible then the eating once, of one peece of an Apple?

In the time of Noe and Lot, God destroyed the whole world with water; and the Cities of Sodome and Gomorra, Sodoim and Adamah, with fire and brimstone from heauen for their sins; namely, for their whoredomes, pride, idlenesse, vnmercifulnesse to the poore, tyranny, &c. In which wrath of God, euen the very babes, birds, fowles, fishes, herbs, trees, and grasse perished: and thinke we that nothing will bee spoken to vs, much worse, and more abominable than they? For all men may see, if they will, that the whoredomes, pride, vnmercifulnesse, tyranny, &c. of England, farre passeth in this age, any age that euer was before. Lots Wife loking backe was turned into a Salt stone: and will our loking backe againe, yea our turning backe againe to our wickednesse, doe vs no hurt? If we were not already more blinde then Beetles, we would blush. Pharaoh his heart was hardned so, that no Miracle could conuert him: if ours were any thing soft, we would beginne to sob.

Gen. 6.

Gen. 19.

Ezek. 16.

Gen. 19.

Of fiue hundred thousand men, onely
Iosua and Caleb. but twaine entred into the Land of promise, because they had ten times sinned
Num.14. against the Lord, as he himselfe saith: and thinke wee that God will not sweare in his wrath, that wee shall neuer enter into his rest, which haue sinned so many tenne times, as wee haue toes and fingers; yea, haires on our heads and beards: (I feare me) and yet wee passe not.

The man that sware, and he that gaLeuit.24. thered sticks on the Sabbath day, were
Numb. 15. stoned to death: but we thinke our swearing is no sinne, our bribing, rioting, yea whore-hunting on the Sabbath day, pleaseth God, or else wee would something amend our manners.

1 Sam.4. Helias negligence in correcting his sonnes, nipped his necke in two: but ours which pamper vp our children like puppets, will put vs to no plunge: Helias sonnes for disobeying their fathers admonition, brought ouer them Gods vengeance: and will our stubbornnesse doe nothing?

1 Reg.21. Sauls malice to Dauid, Acabs displea22. sure against Naboth, brought their blood

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to the ground for dogs to eate; yea, their children were hanged vp and slaine for this cause: but we continue in malice, enuy and murther, as though we were able to wage warre with the Lord. 2 Reg.21. 2 Reg.10.

Dauids adultery with Bethshabe, was visited on the Child borne; on Dauids daughter, defiled by her brother, and on his children, one slaying another, his wiues defiled by his owne sonne, and himselfe driuen out of his Realme in his old age; and otherwise also, although he most heartily repented his sin: But we are more deare vnto God then Dauid, which yet was a man after Gods owne heart, or else we could not but tremble, and begin to repent. 1 Sam.12.4 & 13.8,16.

The rich glutton who insatiably delighted in gluttony, what did it auaile him? it brought his soule to hell, and haue we any preeminence that God will doe nothing to vs? Luke 16.

Achans subtill theft prouoked Gods anger against all Israel: and our subtilty, yea, open extortion, is so fine and politike, that we thinke God cannot espy it. Ios.7.

Gehezi his couetousnesse, brought it 2 King. 5.

not the Leprosie vpon him, and on all his séede: Iudas also hanged himselfe. But the couetousnesse of England is of another cloth and colour: Well if it were so, the same Taylor will cut it accordingly.

Act. 5. Anania and Saphira by lying, linked to them sudden death: but ours now prolongeth our life the longer, to last in eternall death.

The false witnesse of the two Iudges, against Susanna, lighted on their owne heads, and so will ours doe at length.

But what goe I about to auouch ancient examples, where dayly experience doth teach? The Sweat the other yére, the Stormes the Winter following, wil vs to weigh them in the same ballances. Men hanging and killing themselues, which are (alas) too rife in all places, require vs to register them in the same Rowles. At the least, in Children, Infants, and such like, which yet cannot vtter sin by word or deed; we sée Gods anger against sinne, in punishing them by sickenesse, death, mishap, or otherwise, so plainly, that wée cannot but grone againe, in that we haue powred out these sins in word and deed more abundantly.

And

And here with mee a little looke on Gods anger, yet so fresh, that we cannot but smell it, although we stop our Noses neuer so much; I pray God we smell it not more fresh hereafter, I meane it forsooth (for I know you looke for it) in our deare late Soueraigne Lord, the Kings Maiesty. You all know, he was but a child in yeares, defiled he was not with notorious offences: Defiled said I, nay rather adorned with so many good gifts, and wonderfull qualities, as neuer Prince was from the beginning of the world. Should I speake of his wisedome, of his ripenesse in iudgement, of his learning, of his godly zeale, heroicall heart, Fatherly care for his Commons, Purcely solitude for Religion: &c.

Nay, so many things are to be spoken in commendation of GODS exceeding graces in this Child: that, as Salust writeth of Carthage: I had rather speake nothing than too little, in that too much is too little.

This gift God gaue vnto vs English men before all Nations vnder the Sun, and that of his exceeding loue towards vs. But alas, alas, for our vnthankfulnes

ſake, for our ſins ſake, for our carnality and prophane liuing, Gods anger hath touched, not onely the body, but alſo the mind of our King, by a long ſickneſſe, and at length hath taken him away by death: death, cruell death, fearefull death. O, If Gods iudgement be begun on him, which as he was the chiefeſt, ſo I thinke the holieſt and godlieſt in the Realme of England, (alas) what will it be on vs, whoſe ſinnes haue ouergrowne ſo our heads, that they are climed vp to heauen? I pray you (my good Brethren) know, that Gods anger towards vs for our ſinnes cannot but be great: yea, too fell, in that we ſee it was ſo great, that our good King could not beare it. What befell Iewry after the death of Ioſias? Lord ſaue England, and giue vs Repentance: my heart will not ſuffer me to tarry any longer herein: I hope this will cauſe ſome Repentance,

If therefore the prayer for Gods feare, the looking in Gods glaſſe, and the tag thereto will not burſt open thy blockiſh heart, yet hope I, that the repetition of theſe examples, eſpecially of our late King, and this troubleſome time, will

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moue some teares out of thine heart, if thou wilt pray for Gods Spirit accordingly. For who art thou (thinke alwaies with thy selfe) that God should spare thée, more then them whose examples thou hast heard? What friends hast thou? Were not of these Kings, Prophets, Apostles, learned, and come of holy Stockes? I deceiue my selfe (thinke thou with thy selfe) if I beléeue that God, being the same God that he was, will spare me, whose wickednesse is no lesse, but much more then some of theirs. He hateth sinne now as much as euer he did. The longer he spareth, the greater vengeance will fall: the deeper hee draweth his Bow, the sorer will his shaft pierce.

But if yet thy heart be so hardned, that all this will not moue thee: then surely art thou in a very euill estate, and remedy now I know none. What, said I, none? Know I none? Yes, there is one, which is sureshy, as they say, to serue, if any thing will serue. You loke to know what this is: Forsoth, the Passion and Death of Jesus Christ. You know, the cause why Christ became man

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and suffered as he suffered, was the sins of his people, that he might saue them from the saue.

Consider the greatnesse of the sore, I meane sin, by the greatnesse of the Chirurgion, and the Salue. Who was the Chirurgion? no Angell, no Saint, no Archangell, no Power, no Creature in Heauen nor in Earth: but onely he, by whom all things were made, all things are ruled also; euen Gods owne Deareling, and onely beloued Sonne, becomming man.

Oh what a great thing is this, that could not be done by the Angels, Archangels, Potentates, Powers, or all the Creatures of God, without his owne Sonne? Who of necessity must come downe from Heauen, to take our nature and become man. Here haue ye the Chirurgion: great was the cure, that this mighty Lord toke in hand.

Now, what was the Salue? Certainly, of an inestimable value, and of many compositions: I cannot recite all, but rather must leaue it to your hearty considerations. Thirty three yéeres was he curing our sore: He sought it earnestly,

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by fasting, watching, praying, &c. The same night that he was betrayed, I reade how buste he was about a plaister in the Garden, when hee lying flat on the ground, praying with teares, and that of bloud, not a few, but so many as did flow downe on the ground againe, crying on this sort: Father (said he) if it be possible let this Cup depart from mee. That is, If it be possible, that else the sins of mankind can be taken away, grant that it may be so. Thou heardest Moses cry for the Idolaters: Thou heardest Lot for the Zoarites: Samuel, Dauid, and many other for the Israelites: And, deare Father, I only am thine owne Son, as thou hast said, in whom thou art well pleased: wilt thou not heare me? I haue by the space of thirty three yeres done alwaies thy Will: I haue so humbled my selfe, that I would become an abiect amongst men, to obey thee. Therefore (deare Father) if it be possible, grant my request, saue mankind now without any further labour, saues or plaisters, But yet (saith he) not as I will, but as thou wilt. Luk. 22.

But Sir, what heard he? Though he sweat bloud and water, in making his plaister

plaister for our sore of sin, yet it framed not. Twice he cryed without comfort; yea, though to comfort him God sent an Angell, wee know that yet this plaister was not allowed for sufficient, untill hereunto, Christ Jesus was betraied: forsaken of all his Disciples, forsworne of his dearely beloued, bound like a Theefe, belyed on, buffeted, whipped, scourged, crowned with Thorns, crucified, racked, nailed, hanged vp betweene two Theeues, cursed and rayled vpon, mocked in misery, and had giuen vp the ghost: Then bowed downe the head of Christ, that is, God the Father which is the head of Christ: then allowed hee the plaister, to be sufficient and good for the healing of our sore, which is sinne. Now would God abide our breath, because the stinke, that is, damnation or guiltinesse was taken away, by the sweet sauour of the breath of this Lambe, thus offered once for all.

So that here, dearely beloued, wee as in a glasse may see, to the bruising of our blockish hard hearts, Gods great iudgement and anger against sinne. The Lord of Lords, the King of Kings, the brightnesse

nesse of Gods glory, the Sonne of God, the Dearelíng of his Father, in whom he is well pleased, hanged betweene two Theeues, crying for thee and me, and for vs all: My God, my God, why hast thou forsaken me?

Oh hard hearts that wee haue, who delight in sin. Looke on this, see the very heart of Christ pierced with a Speare, wherein thou maist see and read Gods anger for sinne. Woe to thy hard heart that pierced it.

And thus much for the first part of Repentance, I meane, for the meanes of working contrition. First, vse prayer: then looke on Gods Law: thirdly, see his curse: fourthly, set examples of his anger before thee: And last of all set before thee the precious death of our Lord and Sauiour Iesus Christ.

From this and prayer cease not, till thou feele some hearty sorrow for thy sin. The which when thou feelest, then labour for the other part, that is, faith on this sort.

As first, in Contrition, I willed thee not to trust to thy free will, for the attaining of it: so doe I will thee in this. Faith is so farre from the reach of mans free

frée will, that to reason it is plaine folishnesse. Therefore, thou must first goe to God, whose gift it is: thou must, I say, get thée to the Father of mercy, whose worke it is, that as he hath brought thée downe by Contrition, and humbled thée, so he would giue thée faith, raise thée vp, and exalt thée.

On this manner therefore, with the Apostles, and the poore man in the Gospell that cryed: Lord increase our faith: Lord helpe my vnbeleefe, pray thou and say: O mercifull God, and deere Father of our Lord and Sauiour Iesus Christ; in whom as thou art well pleased, so hast thou commanded vs to heare him, for as much as he often biddeth vs to aske of thée, and thereto promiseth that thou wilt heare vs, and grant vs that which in his name we shall aske of thée: loe, gracious Father, I am bold to beg of thy mercy, through thy Son Iesus Christ, one sparkle of true faith and certaine perswasion of thy goodnesse and loue towards mee in Christ, where through, I being assured of the pardon of all my sins, by the mercies of Christ thy Sonne, may be thankfull to thée, loue thée, and serue thée in holinesse

Luk. 17. Marke 9.

lineſſe and righteouſneſſe all the dales of my life.

On this ſort I ſay, or otherwiſe, as God ſhal moue thee, pray thou firſt of all, and looke for thy requeſt at Gods hand, without any doubting, though forth-with thou feeleſt not the ſame: for oftentimes we haue things of God giuen vs long before we feele them as we would do. Now vnto this prayer, vſe thou theſe meanes following.

After prayer for faith, which I would ſhould be firſt; ſecondly, becauſe the ſame ſpringeth out of the hearing, not of Maſſes, Mattins, Canons, Counſels, Doctors, Decrees, but out of the hearing of Gods Word: get thee Gods Word, but not that part which ſerueth ſpecially to Contrition, that is, the Law; but the other part, which ſerueth ſpecially to conſolation and certaine perſwaſions of Gods loue towards thée, that is, the Goſpell, or publication of Gods mercy in Chriſt, I meane the free promiſes.

But here thou muſt know, that there are two kinds of promiſes: one, which is properly of the Law, another of the Goſpell. In the promiſes of the Law, wee

may

may indéed behold Gods mercy, but so, that it hangeth vpon the condition of our worthinesse, as if thou loue the Lord with all thy heart, &c. thou shalt finde mercy. This kinde of promise though it declare vnto vs Gods loue, which promiseth where he néedeth not: yet vnto him that féeleth not Christ, which is the end of the Law, they are so farre from comforting, that vtterly with the Law they bring man to great despaire: so greatly we are corrupt, for none so loueth God as he ought to do. From these therefore get thée to the other promises of the Gospell, in which we may sée such plenty and franke liberality of Gods goodnesse, that we cannot but be much comforted though we haue very déeply sinned. For these promises of the Gospell doe not hang on the condition of our worthinesse, as the promises of the Law doe: but they depend and hang on Gods truth, that as God is true, so they cannot but be performed to all them which lay hold on them by faith, I had almost said, which cast them not away by vnbeléefe.

Marke in them therefore two things, namely, that as well they are frée promises,

miſes, without any condition of our worthineſſe: as alſo, that they are vniuerſall offered to all, all (I ſay) which are not ſo ſtubborne, as to keep ſtill their hands, whereby they ſhould receiue this almes, in their boſomes, by vnbeleefe. (As concerning infants and children, you know I now ſpeake not; but concerning ſuch as bee of yeeres of diſcretion.) And now you looke that I ſhould giue you a taſte of theſe promiſes, which are both free and vniuerſall: excepting none but ſuch as except themſelues. Well: you ſhall haue one or two for a taſte. Note well this againſt Stoicall Fate.

In the 3. of Iohn ſaith our Sauiour: So God the Father loued the world, that hee would giue his Dearling, his owne only Sonne, that all that beleeue in him ſhould not periſh, but haue euerlaſting life. Loe, Sir, hee ſaith not, that ſome might haue life: but all, ſaith he. And what all? All that loue him with all their hearts? all that haue liued a godly life? Nay, all that beleeue in him. Although thou haſt liued a moſt wicked and horrible life: if now thou repent, and beleeue in him, thou ſhalt be ſaued. Is not this ſweet grace?

Againe, ſaith Chriſt: Come vnto me, all ye that labour and are laden, and I will refreſh you. Let vs a little looke on this letter: Come vnto me. Who ſhould come? Lords, Prieſts, Holy men, Monks, Friers? Yea, Coblers Tinkers, Whores, Theeues, Murtherers alſo, if they lament their ſins. Come vnto me (ſaith he) all yee that labour and are laden; that is, which are afraid of your ſinnes. And what wilt thou doe, Lord? And I will refreſh you (ſaith he.)

Oh what a thing is this: And I will refreſh you? Wot you who ſpake this? He that neuer told lie: Yea is the truth, there was neuer guile found in his mouth, and now will he be vntrue to thee (good brother) which art ſorie for thy grieuous ſinnes? No ſoreſooth: heauen and earth ſhall paſſe and periſh, but his Word ſhall neuer faile.

1 Tim. 2. 2 Pet. 3. Tit. 2. Saint Paul ſaith, God would haue all men ſaued: Lo, he excepteth none. And to Titus: The grace of God bringeth ſaluation to all men. As from Adam, all haue receiued ſinne to damnation: ſo by Chriſt, all haue grace offered to ſaluation, if they reiect not the ſame. I ſpeake not

now

now of Infants, I say: nor I need not enter into the matter of Predestination. In preaching of repentance, I would gather where I could with Christ.

Predestination debarres thee not from faith.

As surely as I liue (saith God) I will not the death of a sinner. Art thou a sinner? Yea: Loe, God sweareth, hee will not thy death. How canst thou now perish? Consider with thy selfe, what profit thou shouldst haue to beleeue this to be true to others, if not, to thy selfe also: Satan doth so. Rather consider with Peter, that the promise of saluation pertaineth not only to them which are nie, that is, to such as are fallen a little: but also to all, to whom the Lord hath called, be they neuer so farre off.

Ezek. 18.

Loe, now by me, the Lord calleth thee thou man, thou woman, thou art verie far off. The promise therefore pertaineth to thee: needs must thou be saued, except thou with Satan say, God is false: And if thou doe so, God is faithfull and cannot denie himselfe: as thou shalt feele by his plagues in hell, for so dishonouring God, to thinke that he is not true. Will he be found false now? The matter hangeth not in thy worthines, but it hangeth

on Gods truth. Clap hold on it, and I warrant thée. Christ is the propitiation for sinnes; yea for the sins of the whole world: beleeue this, man: I know thou beleeuest it: say therefore in thy heart still: *Domine adauge mihi fidem*: Lord increase my faith: Lord helpe my vnbeleefe. Ioh. 20. Blessed are they which see not this (by reason) but yet beleeue: Beloued, we must hope aboue hope, as Abraham did. Rom. 4.

And thus much for a taste of the promises, which are euerie where, not only in the new Testament, but also in the old. Reade the last end of Leuiticus 26. The Prophet Esay 30. Where he saith: God tarrieth looking for thee to shew thee mercie. Also the 40. and so forth to the 60. Reade also 2 Kings 24. Psal. 33. Ioel 2, &c.

Howbeit, if all this will not serue, if yet thou feelest no faith, no certaine perswasion of Gods loue: then prepare thy selfe to prayer, and diligently considering of the free and vniuersall promises of the Gospell: Thirdly, set before thee those blessings which heretofore, and at that present, God hath giuen thée. Consider, how he hath made thée a man or a woman,

man, which might haue made thée a Toade, or a Dog. And why did he this? Verily, because he loued thée: And thinkest thou, if he loued thée when thou wast not, to make thée such a one, as he most graciously hath: will hee not now loue thée, being his handy-worke? Doth hee hate any thing that he made? Is there vnableneſſe with him? Doth he loue for a day, and so farewell? No, Beloued, God loueth to the end, his mercie endureth for euer. Say therefore with Iob, *Operi manuum tuarum, porrige dexteram*, that is, To the worke of thy hands, put thy helping hand. Wisd. 11.

Againe, hath he not made thée a Christian man or woman, where if he would, he might haue made thee a Turke or Pagan? This thou knowest he did of loue. And doest thou think his loue is lessened, if thou lament thy sin? Is his hand shortned for helping thee? Can a woman forget the childe of her wombe? and though she should, yet will I not forget thee, saith the Lord. He hath giuen thee limbes, to see, heare, go, &c. He hath giuen thee wit, reason, discretion, &c. He hath long spared thée, and borne with thée, Esay 49.

when thou neuer purposedst to repent: and now thou repenting, will hee not giue thee mercie? Wherefore doth hee grant thee to liue at this present, to heare him to speake this, and we to speak this, but of loue to vs all? Oh, therefore let vs pray him that hee would adde to this, that we might beleeue these loue tokens, that he loueth vs, and indeed hee will doe it. Lord open our eyes in thy gifts, to see thy gracious goodnesse, Amen.

But tarrie in this I will not. Let euerie man consider Gods benefits, past and present, publike and priuate, spirituall and corporall, to the confirming of his faith, concerning the promises of the Gospell, for the pardon of his sinnes.

4. I will now goe about to shew you a fourth meane to confirme your faith in this, euen by examples. Of these there are in the Scriptures verie many; as also daily experience doth diuersly teach the same, if we were diligent to obserue things accordingly: wherefore I will be more briefe herein, hauing respect to time, which stealeth fast away.

Adam in paradise transgressed grieuously, as the painefull punishment, which

which we as yet feele, proueth, if nothing else. Though by reason of his sin he displeased God sore, and ran away from God, (for hee would haue hid himselfe; yea, he would haue made God the causer of his sinne, in that hee gaue him such a Mate, so farre was he from asking mercie:) yet all this notwithstanding, God turned his fierce wrath, neither vpon him nor Eue, which also required not mercie; but vpon the Serpent Satan: And promised vnto them a seed, Jesus Christ; by whom they at the length should be deliuered. In token whereof, though they were cast out of Paradise for their nurture to serue in sorrow, which would not serue in ioy; yet hee made them apparell to couer their nakednesse: a visible Sacrament and token of his inuisible loue and grace, concerning their soules. If God was so mercifull to Adam, which so sore brake his Commandement, and rather blamed God than asked mercie: thinkest thou, O man, that he will not be mercifull to thee, which blamest thy selfe, and desirest pardon?

To Cain he offered mercie, if he would haue asked it. What hast thou done?

(saith God) The voice of thy brothers bloud crieth vnto mee out of the earth. O mercifull Lord (should Cain haue said) I confesse it: But alas, he did not so, and therefore said God: Now, that is, In that thou desirest not mercie: Now I say, be thou accursed, &c. Loe, to the reprobate he offered mercie, and will he denie it thee, which art his childe?

Genes. 9. & 19. Noah, did he not sin and was drunke? God Lot also, both in Sodome dissembled a little with the Angels, prolonging the time: and out of Sodome he fell verie foule: as did Iudas, and the Patriarks against Ioseph; but yet I ween they found mercie. Moses, Myriam, Aaron, though they stumbled a little, yet receiued they mercie: yea the people in the wildernesse often sinned and displeased God, so that he was purposed to haue destroied them: Let mee alone (saith hee to Moses) that I may destroy them. But Moses did not let him alone, for he prayed still for them, and therefore God spared them. If the people were spared through Moses prayer, they not praying with him, but rather worshipping their golden Calfe, eating, drinking, & making iolly good cheere: Be-

Genes. 37. & 38.

Numb. 12. & 20.

Exod. 32.

loued,

loued, why shouldest thou doubt whether God will be merciful to thee: hauing as indeed thou hast, one much better than Moses to pray for thee, and with thee; euen Iesus Christ, who sitteth on the right hand of his Father, and prayeth for vs, being no lesse faithfull in his Fathers house, the Church, than Moses was in the Synagogue. Dauid that good King had a foule foile, when he committed whoredome with his faithfull seruants wife, Bethsheba: whereunto he added also a mischieuous murther, causing her husband, his most faithfull Souldier Vrias to be slaine, with an honest company of his most valiant men of war, and that with the sword of the vncircumcised. 2 Sam. 12.

In this sinne, though a great while he lay aslepe (as many doe now adaies, GOD giue them good waking) thinking, that by the Sacrifices hee offered, all was well, God was content: yet at length, when the Prophet, by a Parable, opened the offence, and brought DAVID in remembrance of his owne sinne, and in such sort, that he gaue iudgement against himselfe: then quaked hee, his Sacrifices had no more taken away

away his ſinnes, then our Sir Iohns Trentales and wagging of his fingers ouer the heads of ſuch as lie aſleepe in their ſins (out of the which when they are awaked, they will ſee, that it is neither Maſſe nor Matt ns, bleſſing nor curſing will ſerue) then, I ſay, he cried out, ſaying, *Peccaui Domine*, I haue ſinned, ſaith he, againſt my Lord and good God, which hath done ſo much for mee. I cauſed indeed Vriah to bee killed, I haue ſinned, I haue ſinned. What ſhall I do? I haue ſinned, and am worthie of eternall damnation. But what ſaith God, by his Prophet: *Dominus* (ſaith he) *tranſtulit peccatum tuum, non morieris*: The Lord hath taken away thy ſinnes, thou ſhalt not die. Oh good God, he ſaid, but *Peccaui*, I haue ſinned, but yet from his heart, and not from the lips only, as Pharaoh and Saul did, and incontinently he heareth, Thou ſhalt not die, the Lord hath taken away thy ſinnes: Or rather, hath laid them vpon another; yea, tranſlated them vpon the backe of his Sonne Ieſus Chriſt, who bare them; and not onely them, but thine and mine alſo, if that we will now cry but from our hearts, *Peccauimus*. We haue

haue sinned, good Lord, wee haue done wickedly; enter not into iudgement with vs, but bee mercifull vnto vs after thy great mercy, and according to the multitude of thy compassions, doe away our iniquities, &c. For indeed, God is not the God of Dauid only: *Idem Deus omnium*, He is the God of all. So that, *Quicunque inuocauerit nomen Domini, saluus erit*: Hee or shee, whosoeuer they bee that call vpon the name of the Lord shall bee saued. In confirmation whereof, this Historie is written, as are also the other which I haue recited, & many mo which I might recite. As of Manasses the wicked King, which slue Esay the Prophet, & wrought verie much wickednesse; yet the Lord shewed mercie vpon him being in prison, as his Prayer doth teach vs. Nebuchadnezzar, though for a time hee bare Gods anger, yet at the length he found mercie. The citie of Ninnie also found fauour with God, as did many other, which for breuitie I will omit; and will bring forth one or two out of the new Testament, that we may see God to be the same God in the new Testament, that he was in the old.

Rom. 3. Acts 2. 2 Chro. 3. Dan. 4. Ionah 3.

I might tell you of many, if I should speake of the Lunatike, such as were possessed with Deuils, lame, blinde, dumbe, deafe, lepers, &c. But time will not suffer me; therfore one or two shall serue.

Mark.16. Mary Magdalen had seuen Deuils, but yet they were cast out of her: and of all others, shée was the first that Christ appeared vnto, after his resurrection.

Ioh.20. Thomas would not beléeue Christs Resurrection, though many told him, which had séene and felt him: by reason whereof, a man might haue thought that his sinnes would haue cast him away. Except I should see and feele (saith he) I will not beleeue. Ah wilfull Thomas: I will not, saith he. But Christ appeared vnto him, and would not lése him, neither will he thée, beloued, if with Thomas, thou wilt kéepe company with the Disciples, as Thomas did. Peters fall was vgly, he accursed himselfe, if euer he knew Christ, and that for feare of a Maiden, and this not once, but thrée seueral times, and that in the hearing of Christ his Master: but yet the third time Christ looked back, and cast on him his eye of grace, so that hé went out and wept bitterly. And after

Christs

Christs Resurrection, not onely did the Angels will the woman to tell Peter, that Christ was risen, but Christ himselfe appeared vnto him seuerally: such a good Lord is he.

The Theefe hanging on the Crosse, said but this: Lord when thou commest into thy Kingdome, remember mee: And what answer had hee? This day (saith Christ) thou shalt bee with mee in Paradise. What a comfort is this, in that he is now the same Christ to thée and me, and to vs all, if wee will runne vnto him? for he is the same Christ to day and to morrow, vntill he come to iudgement. Then indeed, he will be inexorable: but now is he more ready to giue then thou to aske. If thou cry, he heareth thée, yea before thou cry. Luke 23.

Cry therefore, be bold man, he is not partiall. Call, saith he, and I will heare thée: Aske, and thou shalt haue: Séeke, and thou shalt finde: though not at the first, yet at the length. If he tarry a while it is but to try thée. *Nam veniens veniet, & non tardabit*: He is comming, and he will not be long. Esa. 65. Mat. 7. Heb. 10.

Thus haue you foure meanes, which you

you must vse to the attaining of faith, or certaine perswasion of Gods mercy towards you, which is the second part of penance; namely, prayer, the free and vniuersall promises of Gods graces, the recordation of the benefits of God, past and present, the examples of Gods mercy. Which although they might suffice, yet wil I put one more to them, which alone of it selfe is full sufficient: I meane the death of the Sonne of God, Iesus Christ: which if thou set before the eies of thy minde, it will confirme thy assurance: for it is the great Seale of England, as they say, yea, of all the world, for the confirmation of all Patents and perpetuities of the euerlasting life, whereunto we are all called.

If I thought these, which I haue before recited, were not sufficient to confirme your faith of Gods loue towards such as do repent, I would tarry longer herein. But because I haue bene both long, and also I trust, you haue some exercise of conscience in this daily (or else you are to blame) I will but touch and goe. Consider with your selues what we are, misers, wretches, and enemies to God.

Con-

Consider what God is, euen hée, which hath all Power, Maiesty, Might, Glory, Riches, &c. perfectly of himselfe, and néedeth nothing, but hath all things. Consider what Christ is: concerning his Godhead, coequall with his Father, euen he by whom all things were made; he, I say, by whom all things are ruled and gouerned: Concerning his Manhood, the only Deareling of his Father, in whom is all his ioy. Now Sir, what a loue is this? that this God which néedeth nothing, would giue wholly his owne selfe to thée, his enemy, wreaking his wrath vpon himselfe, in this his Son: as a man may say, to spare thée, to saue thée, to winne thée, to buy thée, to haue thee, to enioy thee for euer. Because thy sinne hath separated thée from him, to the end thou mightest come eftsoones into his company againe, and therein remaine; hee himselfe became as a man would say, a sinner, or rather sinne it selfe, euen a malediction or curse: that we sinners, we accursed by our sinne, might by his oblation or suffering for our sins, by his curse, be deliuered from sinne and from malediction. For by * sin, he destroied sinne, killing

* Sin here is taken for a sin-offering, viz. Christ giuing himselfe for our sinnes.

killing Death, Satan and Sin, by their owne weapons; and that for thée and me (man) if we cast it not away by vnbeleefe. Oh wonderfull loue of God. Who euer heard of such a loue? the Father of heauen for vs his enemies, to giue his owne dearely beloued Sonne Iesus Christ, and that not only to be our Brother, to dwell among vs: but also, to the death of the Crosse for vs? Oh wonderfull loue of Christ to vs all, that was content and willing to worke this deed for vs! Was there any loue like to this loue?

Rom. 5. God indéed hath commended his charity and loue to vs herein, that when we were very enemies vnto him, hee would giue his owne Sonne for vs. That wée being men might become, as you would say, Gods; God would become man. That we being mortall, might become immortall, the immortall God would become mortall man. That wee earthly wretches might be Citizens of Heauen, the Lord of Heauen would become as a man would say, earthly. That we being accursed, might be blessed, God would be accursed. That we by our Father Adam, being throwne out of Paradise into the puddle

puddle of all paine, might be redeemed, and brought into Paradise againe, God would be our Father and an Adam thereunto.

That we hauing nothing, might haue all things: God hauing all things would haue nothing. That we being vassailes, and slaues to all, euen to Satan the Fiend, might be Lords of all, and of Satan: the Lord of all would become a vassaile, and a slaue to vs all, and in danger of Satan. Oh loue incomprehensible! Who can otherwise thinke now, but if the gracious good Lord disdained not to giue his owne Sonne, his owne hearts ioy for vs his very enemies, before wee thought to begge any such thing at his hands; yea, before we were: who, I say, can thinke otherwise, but that with him, he will giue vs all good things: If when we hated him, and fled away from him, he sent his Sonne to seeke vs; who can think otherwise then that now we louing him, and lamenting, because we loue him no more, but that he wil for euer loue vs: He that giueth the more to his enemies, will not he giue the lesse to his friends: God hath giuen his owne Sonne, then Rom. 8. 32.

which nothing is greater; euen to vs his enemies: and we now being become his friends, will he deny vs faith and pardon of our sins, which though they be great, yet in comparison they are nothing at all? Christ Iesus would giue his owne selfe for vs, when we willed it not: and will he now deny vs faith, if we will it? This will is his earnest, that hee hath giuen vs truly to loke indeed for the thing willed. And loke thou for it indeed, for as he hath giuen thee to will, so will he giue thee to doe.

Iesus Christ gaue his life for our euils, and by his death he deliuered vs. O then, in that he liueth now & cannot dye, will he forsake vs? His heart bloud was not too deare for vs, when we asked it not: what can then bee now too deare for vs, asking it? Is he a changeling? Is he mutable as man is? Can hee repent him of his gifts? Did hee not foresee our falls? Paid not he therefore the price? Because hee saw wee should fall sore, therefore would he suffer sore. Yea if his suffering had not beene enough, he would yet once more come againe. God the Father, I am sure, if the death of his Sonne incar-

nat

nate would not serue, would himselfe and the holy Ghost also become incarnate, and die for vs.

This death of Christ therefore looke on, as the very pledge of Gods loue towards thee, whosoeuer thou art, how deep soeuer thou hast sinned. See, Gods hands are nailed, they cannot strike thee: his feet also, he cannot runne from thee: his armes are wide open to embrace thee: his head hangs downe to kisse thee: his very heart is open, so that therein looke; nay, euen spy, and thou shalt see nothing therein, but loue, loue, loue to thee: hide thee therefore, lay thy head there with the Euangelist.

This is the clift of the Rocke, wherein Helias stood.

This is for all aking heads a pillow of Downe.

Anoint thy head with this oile, let this ointment enbalme thy head, and wash thy face.

Tarry thou on this firme Rocke, and Ile warrant thee, say with Paul, What can separate me from the loue of God? Can death, can pouerty, can sickneſſe, hunger, or any misery, perswade thee now that

God loueth thee not? Nay, nothing can separate thée from the loue, wherewith God hath loued thée in Christ Iesus: whom he loueth, he loueth to the end. So that now where abundance of sinne hath béene in thée, the more is the abundance of grace. But to what end? Certainly, that as sin hath reigned to death, as thou séest to the killing of Gods Son: so now Grace must reigne to Life, to the honouring of Gods Sonne, who is now aliue, and cannot die any more.

So that they which by faith féele this, cannot any more die to God, but to sin, whereto they are dead and buried with Christ.

As Christ therefore liueth, so doe they, and that to God, to righteousnesse and holinesse. The life which they liue, is, *In fide Filij Dei*, In the faith of the Sonne of God. Whereby you see that now I am slipt into that, which I made the third part of penance: namely, newnesse of life, which I could not so haue done, if that it were a part of it selfe indeed, as it is an effect or fruit of the second part; that is, of faith or trust in Gods mercy. For hee that beléeueth, that is, is certainly perswaded,

perſwaded, ſinne to be ſuch a thing that is the cauſe of all miſery, and of it ſelfe ſo greatly angreth God, that in heauen nor in earth, nothing could appeaſe his wrath, ſaue alonely the death and precious bloud-ſhedding of the Son of God, in whom is all the delight and pleaſure of the Father: he, I ſay, that is perſwaded thus of his ſinne, the ſame cannot but in heart abhorre, and quake to do or ſay, yea, to thinke any thing willingly, which Gods Law teacheth him to be ſinne.

Again, he that beléeueth, that is, that is certainly perſwaded, Gods loue to be ſo much towards him, that where through ſin he was loſt, and made a firebrand of hell; the eternall Father of mercy, which is the omni-ſufficient God, and néedeth nothing of vs, or of any thing that we can do, to deliuer vs out of hell, and to bring vs into heauen, did ſend euen his owne moſt deare Son out of his boſome, out of heauen into hell (as a man would ſay) to bring vs, as I ſaid, from thence into his owne boſome and mercy, we being his very enemies: hee, I ſay, that is thus perſwaded of Gods loue toward him, and of the price of his redemp-

tion, by the deare blood of the Lambe immaculate, Jesus Christ, the same man cannot but loue God againe, and of loue do that, and heartily desire to doe better, the which might please God.

Thinke you, that such a one, knowing these things by faith, will willingly insist and wallow in his wilful lusts, pleasures and fantasies? Will such a one, as knoweth by faith, Christ Jesus to haue giuen his blood to wash him from his sins, play the Sow to muzzle in his puddle of filthy sin and vice againe? Nay, rather then hee will bee defiled againe by his wilfull sinning, hee will wash often the feet of his affections, watching ouer the vice still sticking in him, which as a spring, continually sendeth out poison enough, to drowne and defile him, if the sweet water of Christs passion in Gods sight, did not wash it, and his blood satisfie the rigor of Gods iustice due for the same.

This blood of Christ shed for our sins, is so deare in the sight of him that beleeueth, that he will abhorre in his heart to stamp and tread it vnder his feet. Hee knoweth now, by his beleefe, that it is too much, that hitherto he hath set too lit-

tle

tle by it, and is ashamed thereof. Therefore for the residue of his life, he purposeth to take better hæd to himselfe, than before he did. Because he seeth by his faith the grievousnes of Gods anger, the foulnesse of sinne, the greatnesse of Gods mercy and of Christs loue towards him, he will now be hædy to pray vnto God to giue him his grace accordingly; that as with his eyes, and tongue, hands, and fæt, &c. he hath displeased God, doing his owne will: euen now with the same eies, tongue, &c. he may displease his own selfe, and doe Gods will: Willingly, will he not doe that which might renue the death of the Sonne of God. He knoweth he hath too much sin vnwillingly in him, so that thereto he will not adde willing offences.

This willing and witting offending and sinning, whosoeuer doth flatter himselfe therein, doth euidently demonstrate and shew, that he neuer yet indæd tasted of Christ truly. Hee was neuer truly perswaded, or beleeued, how foule a thing sinne is, how grieuous a thing Gods anger is, how ioyfull and precious a thing, Gods mercy in Christ is, how

ercéding broad, wide, high and déepe Christs loue is: Perchance he can talke and preach of faith, but yet truly in part he neuer felt it.

For if he did once feele this rauishing Consolation indeed, then would he bee so farre from continuing in sin, willingly and wittingly, that wholly and heartily he would giue ouer himselfe to that which is contrary, I meane to a new life, renewing his youth, euen as the Eagle doth.

For as we, being in the seruitude of sin, demonstrate our seruice, by giuing ouer our members to the obeying of sin, from iniquity to iniquity: euen so, we being made fréé from sinne, by faith in Iesus Christ, and endued with Gods Spirit, a Spirit of liberty, must nedes demonstrate this freedome and liberty, by giuing ouer our members to the obedience of our spirit: by the which we are led and guided from vertue to vertue, and all kind of holinesse. As the vnbeleeuers declare their vnbeléefe, by the working of the euill spirit in them, outwardly the fruits of the flesh: euen so the beléeuers declare their faith, by the working of Gods Spirit in them

them outwardly the fruits of the Spirit. For as the Deuill is not dead in those which are his, but worketh still to their damnation: so is not God dead in them which be his, but worketh still to their saluation. The which working is not the cause of the one or the other being in any; but onely a demonstration, a signe, a fruit of the same: As the Apple is not the cause of the Apple-tree, but a fruit of it.

Thus then you see briefly, that newnesse of life, is not indeed a part of penance, but a fruit of it, a demonstration of the iustifying faith, a signe of Gods good Spirit possessing the heart of the penitent: as the old life is a fruit of impenitency a demonstration of a lip-faith, or vnbeleefe, a signe of Satans spirit, possessing the heart of the impenitent, which all those be that be not penitent.

For meane I know none: He that is not penitent, the same is impenitent: he that is not gouerned by Gods Spirit, the same is gouerned by Satans spirit. For all that bee Christians are gouerned with the Spirit of Christ, which spirit hath his fruits. All other that be not

Christs

Christs, are the Deuils. Hée that gathereth not with Christ, scattereth abroad.

Therefore my dearely beloued, I beséech you to consider this, and deceine not your selues. If you be not Christs, then pertaine you to the deuil: of which things the fruits of the flesh doe assure you, as whordome, adultery, vncleanneſſe, wantonneſſe, Idolatry, witchcraft, enuy, strife, contention, wrath, sedition, murther, drunkenneſſe, gluttony, blaſphemy, slothfulneſſe, idleneſſe, vaine talking, slandering, &c. If such like fruit as these grow out of the trées of your hearts, surely, surely, the deuil is at Inne with you, you are his birds: whom when he hath well fed, he will broach you, and eat you, chaw you and champe you, world without end, in eternall woe and misery. But I am otherwise perſwaded of you all. I trust you be all Christ Iesus his people, and his children, yea, and his brethren by faith.

As ye sée your sins in Gods Law, and tremble, and sigh, sorrow and sob for the same: euen so you sée his great mercies in his Gospell and frée promises, and there-

fore

fore are glad, merry and ioyfull, for that you are accepted into Gods fauour, haue your sinnes pardoned, and are endued with the good Spirit of God, euen the Seale and Signe Manuel of your election in Christ Iesus, euen before the beginning of the World.

The which Spirit, for that he is the Spirit of life giuen to you, to worke in you, with you, and by you here in this life satisfaction and holinesse, whereunto you are called, that ye might be holy, euen as your heauenly Father is holy; I beseech you all by admonition and warning of you, that you would stirre vp the gifts of God, giuen to you generally and particularly, to the edifying of his Church, that is, I pray you, that you would not molest the good Spirit of GOD, by rebelling against it, when it prouoketh and calleth you to goe on forwards, that he which is holy, might yet be more holy, he which is righteous, might be more righteous; as the euill spirit moueth and stirreth vp the filthy to be yet more filthy, the couetous to be more couetous, the wicked to bee more wicked.

Declare you now your repentance, by

by workes of Repentance. Bring forth fruits and worthy fruits.

Let your sorrowing for your euils demonstrate it selfe, departing from the euils you haue vsed.

Let your cetainty of pardon of your sinnes, through Christ, and your ioy in him bee demonstrated, by pursuing of the good things which Gods Word teacheth you. You are now in Christ Iesus, Gods workmanship to doe good workes, which God hath prepared for you to walke in.

For the grace of God that bringeth salnation vnto all men, hath appeared, and teacheth vs that we should deny vngodlinesse and worldly lusts, and that wee should liue soberly, righteously, & godly, in this present world, looking for that blessed hope and glorious appearing of the mighty God, and of our Sauiour, Iesus Christ, which gaue himselfe for vs, to redéeme vs from all vnrighteousnes, and to purge vs a peculiar people vnto himselfe feruently giuen vnto good workes.

Againe, Titus 3. For we our selues also were in times past vnwise, disobedient, deceiued, seruing lusts, and diuers pleasures,

ſures, liuing in maliciouſneſſe and enuy, full of hate, and hating one another. But after that the kindneſſe and loue of God our Sauiour to manward appeared, not by the deeds of righteouſneſſe which we wrought, but of his mercy he ſaued vs by the fountaine of the new birth, and with the renuing of the holy Ghoſt, which he ſhed on vs abundantly, through Ieſus Chriſt our Sauiour; that we once iuſtified by his grace, ſhould be heires of eternall life through hope. This is a true ſaying. But I will make an end, for I am too tedious.

Dearely beloued, repent your ſinnes: that is, be ſorry for that which is paſt, beléeue in Gods mercy for pardon, how deépely ſoeuer you haue ſinned, and both purpoſe and earneſtly perſue a new life, bringing forth worthy and true fruits of Repentance. As you haue giuen ouer your members from ſinne to ſinne to ſerue the Deuil; your tongues to ſweare, to lie, to flatter, to ſcold, to ieſt, to ſcoffe, to beaſtly talke, to vaine iangling, to boaſting, &c. Your hands to picking, groping, idleneſſe, fighting, &c. Your feet to ſkipping, going to euill, to dancing, &c. Your eares

eares to heare fables, lies, vanities, and euill things, &c. So now, giue ouer your members to godlinesse, your tongues to speake, your eares to heare, your eies to see, your mouthes to taste, your hands to worke, your feet to goe about such things as may make to Gods glory, sobriety of life, and loue to your brethren, and that daily more and more, diligently: for in a stay to stand you cannot, either better or worse you are to day then you were yesterday. But better I trust you be if you marke my Theame; that is, Repent you. The which thing that you would, as before I haue humbly besought you: euen so now, yet once more I do againe beseech you, and that for the mercies in Iesus Christ our Lord: Repent you, repent you, for the Kingdome of Heauen (that is, a Kingdome ful of riches, pleasures, mirth, beauty, swætnesse, and eternall felicity) is at hand. The eye hath not seene the like, the eare hath not heard the like, the heart of man cannot conceiue the treasures and pleasures of this Kingdome, which is now at hand to such as repent, that is, to such as are sorry for their sinnes, beleeue Gods mercie, through

Christ,

Christ, and earnest purpose to leade a new life.

The God of mercie, through Christ his Sonne, grant vs his holy Spirit, and worke in our hearts this sorrow, faith, and new life, which through his grace I haue spoken of, both now and for euer. *Amen.*

(*.*)

FINIS.

Even as the Booke is drawing
to its Conclusion: Even so is
my Life takeing its Last forme
from from the mortall
world & I Beadg & Beeseth
all poore Sowles that stay
Beheand me: that ye may
make Beatter youse of thate
times then I have done
for ware I to Begine ye
Days of my Life Againe
then sure I should Beatter
Consider of my mest spent
time as in Breaking ye Lords
Sabath with Dronkenes
Chordom A Sultry & tenn
Thousand of Thousands worst
Sines if ye Could be Nombred
ye which are to heavy for
me to Bare: & if thou should
Enter into Judgment with
me: I am not Able to Answer
nor Lift up my Eayes for
mercy to thee.